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Pac Theo Sem
Reading Room

SONG MADE FLESH.

I have no glory in these songs of mine:
If one of them can make a brother strong,
It came down from the peaks of the divine;
I heard it in the heaven of lyric song.

The one who builds the poem into fact,
He is the rightful owner of it all:
The pale words are with God's own power packed
When brave souls answer to the bugle-call.

And so I ask no man to praise my song,
But I would have him build it in his soul;
For that great praise would make me glad and strong,
And build the poem to a perfect whole.

—Edwin Markham.

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WHAT IS GOD'S PURPOSE IN THE EUROPEAN WAR?

Perhaps there are persons who will declare that God has no purpose in it. It will seem to most people, however, that he has some purpose in it—something to be accomplished in and through it which mayhap could not be accomplished in any other way.

History shows plainly that God has so made the wrath of man to praise Him as to bring good out of war. This was so in our civil war; it has been so here and there through the centuries. This is not to make God responsible for war.

"Whence comes wars and whence come fightings?" was a question asked long ago by the Apostle James. And his word was: "Come they not hence even of your pleasures that war in your members? Ye lust and have not; ye kill and covet and cannot obtain; ye fight and war; ye have not because ye ask not. Ye ask and receive not, because you ask amiss that you may spend it in **your pleasures.**"

In September, 1862, when the horror and burden of our civil war were pressing most heavily upon Abraham Lincoln, when there was jealousy in the army, criticism throughout the North of the methods of conducting the war, when everything looked dark and the future of the nation was uncertain, Lincoln wrote a meditation which was not for the eyes of men, but which was the expression of a great soul trying to bring himself into perfect harmony with the Infinite:

"The will of God prevails! In great contests each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party; and yet the human instrumentalities, working just as they do, are the best adaptation to effect his purpose. I am almost ready to say this is probably true; that God wills this contest and wills that it shall not end yet. By his mere great power on the minds of the now contestants, he could have either saved or destroyed the Union without a human contest. Yet the contest began. And having been begun, he could give the final victory to either side any day. Yet the contest proceeds."

Since the present war in Europe began there have been found all around the world persons who have had the fixed belief that God's purpose is to destroy by it Prussian militarism. All who read the article immediately following this one in The Pacific this week will learn that in the judgment of the present writer that is a narrow and shortsighted view.

Doubtless it is impossible to tell what God's purpose is in this war. However, in The Pacific next week there will be set forth some things which seem to the present writer and others to be in his purpose.

ANOTHER GREAT LONDON PREACHER ON THE WAR.

A Review of His Sermon, with Editorial Comment.

The most satisfactory utterance concerning the European war from the English standpoint of which we have knowledge is to be found in a sermon given by the Rev. Rhonda Williams, in the Union Congregational Church of Brighton, on Sunday, August 23. It was published about the middle of September in the Christian Commonwealth, and reached this country about two weeks ago.

Mr. Williams, who is a Welshman, stands in the very front ranks of the ministry in England. He is one of the few men who have been leading the churches in the radiance of the new light which for a few decades has been breaking forth on God's Word. He is a modern, practical mystic—one who has seemed to many to enter into communion with the Infinite as only an occasional man has, here and there, through the centuries, and so to emerge with a message of great import. Accordingly, men and women all around the world have for some time been hearing him gladly in his spoken and printed sermons, as well as in the books which have come from him. In the beginning of the sermon from which quotation is to be made Mr. William remarked that he agreed with those who held that England must do her best to check the military ambition and to crush the military power of Germany, but that at the same time he would have them take stock of deeper and more fundamental things. He proceeded then to say:

"If we prosecute this war with the thought that all the blame for its occurrence rests upon the German Emperor and his advisers, and that no share of responsibility for it lies anywhere else, and that all will be well as soon as we crush the military power of Germany—if, I say, we prosecute this war with these thoughts, we shall find, even if we succeed in that immediate object, that all will not be well. Indeed, that the ills from which we have suffered hitherto will return upon Europe and the world once more. The only hope of making this war the means of a great salvation is to see clearly that it is not the work of one man or party. We cannot get a right view of it until we see that the German Emperor is only an extreme expression of a spirit that has been at work in every country in Europe—a spirit that was gaining ground in England and a spirit that was spreading from Europe to Eastern lands. If a company of men joined together to gamble for high stakes, and if at one point in the game one of the party became abusive, and then violent, and began to strike out at the others, no doubt it would be their duty to restrain him and overcome him; but they must not begin to argue that they had no responsibility for his madness. The game they were playing was the irritating cause and occasion of that madness; they all must accept responsibility. If they do not

they will see no reason for dropping the game when they have quieted down; they will go on playing it until some one else breaks out, and there is a similar catastrophe once more. That, my friends, is the situation in Europe today. The ghastly trouble that is upon is upon us because the nations, or rather the governments, have been pursuing a certain policy of which the war is the fruit, and of which the German Emperor is only an extreme embodiment. It may be that if he had used his best influences in Vienna and had come to the conference to which Sir Edward Grey invited him, the war would not have come to pass now; that the trouble could have been staved off; but it would have been only for a time unless the nations pursued a different policy. We have been on the edge of this volcano for years. This trouble was as inevitable as the issue of the policy of Europe as apples are inevitably on an apple tree."

Further along in his sermon Mr. Williams declared again that England must be "resolute and determined to overcome Germany." Now that we are in the business this must be done, he said, "if we can do it. We must see this thing through. This is the first time in my life that I have used words of this kind concerning a war, and I do not use them now because I think that we are righteous and our so-called enemies unrighteous. I think that so far as Belgium is concerned, certainly we are doing the right thing as against their wrong. But even if Belgium had not been taken, we should have been in the war; and in regard to the conditions which led up to the present situation we are all guilty. For heavens sake, do not let us cherish any sickly self-righteousness! We are rather too prone to that."

Concerning the efforts of the British Government to secure peace, Mr. Williams' remark was that they did their level best, "but the fruit of the tree which the nations of Europe have been cherishing was too ripe. The White Paper shows that Sir Edward Grey made the most strenuous efforts, but the fact remains that Sir Edward Grey's efforts were made too late."

In the course of his sermon Mr. Williams declared that the nations had been trying to build a Christian civilization upon an un-Christian basis. And here he scored not only Kaisers and Czars everywhere, but "all upholders of privilege against the interests of the common people, for that is the root of the whole trouble."

It was in this connection that this great preacher scored secret diplomacy, saying: "There is no real democracy anywhere at the present time. In England we can never be a democracy as long as we refuse to enfranchise women. And even the men who have votes do not control our foreign policy. It is said that ninety-nine out of a hundred members of the Liberal party were against the participation of England in this war on the Monday before England declared war on the Tuesday night. But when they understood for the first time what the commitments of the Government were they saw that going in was inevitable. It had all been done behind their backs. Our Parliamentary representatives did not know the nature of our obligations. Yet we talk about popular government!

"Now, this the type of civizilation that is collapsing. In every land the lives, the fortunes, the destinies of the multitudes are in the hands of a few people, and these few command all the brute forces of the world."

In these utterances of this great London preacher are to be found the spirit and the position to which The Pacific has been endeavoring for many weeks to bring its readers.

This war was inevitable, and historically its roots go far back. We have quoted Dr. Meade of the World's Peace Foundation as saying that England's culpability goes back to the Treaty of Berlin, after the Turko-Russian war. Gladstone, doubtless, would put the roots far back of that. In his lifetime Gladstone denounced the action of Pitt in leading England into the French Revolutionary war, saying in that connection:

"The most fatal and, in their sequel, most gigantic errors of men are also frequently the most excusable and least gratuitous. They are committed when a strong impetus carries them up to a certain point, and a residue of that impetus, drawn from the contact with human passion and infirmity, pushes them beyond it. They vault into the saddle; they fall to the other side. The instance most commonly present to my mind is the error of England in entering the Revolutionary war in 1793. Slow sometimes to go in, she is slower yet to come out, and if she had then held her hand, the course of revolution and the fate of Europe would in all likelihood have been widely different. There might have been no Napoleon. There might have been no Sedan."

Carrying this on beyond 1870, it is proper to say, therefore, that there might have been no war of 1914.

It has been observed doubtless in what we have quoted from the sermon by Mr. Williams that he is of the opinion that militarism has reached its extreme manifestation in Germany. With feeling as it now is in England he could not have said more, perhaps, without loss of influence and so an utter failure to accomplish the good which he had in view in preaching as he did.

But it is evident that it is not against German militarism that he has raised his voice, but against militarism everywhere—German militarism, English militarism, Russian militarism, American militarism, Japanese militarism. Every nation has the disease—some more, some less, according to their situations. Mr. Mann, the leader of the Republican party in Congress, said in a speech in our legislative halls at Washington early this month, that the United States would be in a mighty struggle in a few decades for commercial supremacy in the Orient, and that the matter probably would have to be fought out with shells and bullets. The United States militaristic! Yes, because Japan is militaristic, and we must have the trade. That is the course the reasoning takes. That is, great men among us, in Congress and out of it, thousands all over our land—among them not a few who are denouncing German militarism today—would lead us along a path quite similar to that in which Germany has walked. "Consistency, thou art a jewel!"

Let us take the definition of militarism as laid down by the Outlook last week, and see how we are measured by it: "Militarism does not consist in the existence of a large army or a large navy, but in a system based upon faith in the military power as supreme over all other forms of power, and military considerations as more weighty than all other considerations."

This is exactly what the leader of the Republican party in Congress is saying; it is exactly what Roosevelt, the great Progressive leader, is saying—that ultimately dependence must be on our military strength. We declare it as something in our judgment beyond refutation that the United States and England would be outwardly the most militaristic nations on earth if they were situated as Germany has been situated for a long time.

The Pacific does not care to enter upon a consideration of German militarism. It is too weighty a topic to be treated

without the most careful study. But two quotations here may serve to make readers cautious about declaring themselves dogmatically, especially so from judgments based on things said and written in the heated atmosphere of a war which is disturbing and destructive all around the world. The first is by an Englishman, an accredited writer in one of the great English reviews, and was written about two years ago. We do not remember the name of the writer. The second is from an English historian, Mr. Sidney Whitman, whose book, published in 1897, contains much which is illuminating on the Prussian monarchy, paternal government, etc. Mr. Whitman's book bears the title, "Imperial Germany," which is the title of another book published recently by Von Bulow. A subtitle of Whitman's book is "A Critical Study of Fact and Character." It was one of the Chautauqua Reading Series, which have been chosen with intelligence and carefulness.

Writing of Frederick the Great, the English review writer said:

"The world has known Frederick chiefly as a great general. War occupied about one fifth of his reign. It would be truer and more profitable to regard him as a great economist anl administrator." And of the rulers in general the writer said: "If they have been soldiers they also have been economists and administrators. * War was, generally speaking, a most unwelcome incident to her rulers. The true and constant vocation of the state was rational industry, though military training was an imperative necessity. Prussia became a military state not from choice, but from necessity, and we should recollect that history shows many variations in the so-called military type of state. There have been military states with which it would be grossest calumny to identify or compare Prussia in any kind of way. There have been lapses in the career of Prussia, but in general it has maintained a high standard of intelligence and of moral purpose."

Sidney Whitman, writing of the rulers of Germany, said:

"It has ever been their supreme merit to recognize that a nation does not consist of a small minority of privileged persons, but rather that the meanest and humblest have an equal claim to the care and solicitude of the sovereign. In this traditional and truly royal acceptation of the duties of a monarch lies the secret of the sovereign's power in Prussia. This it is that has enabled Prussia from time to time to bear the strain put upon the very existence of the state, and to face a world in arms.

"The Hohenzollerns from the first have been the nurturers and educators of their people. It is they who have impressed their administration with that stamp of incorruptible rectitude, that iron sense of duty and care for the welfare of all classes of the community, so that one and all are ready to recognize,—now that military success has drawn the attention of the world to its causes. But long ago there were observers who needed not military success to quicken their perceptions; and one of them was Lord Lytton, who in 1840 declared that Prussia was the best governed country in the world."

We could go on and cite many things in support of what has been claimed of the Kaiser, that all through his reign he has endeavored to bring his people to a full realization of the fact that victories would come to them not in material strength so much as in spiritual strength.

Militarism will be destroyed some day. But it will not be destroyed before the nations have been drenched many times in blood, and all have had the needed chastening, if they go on declaring each the other to be the sinner in this respect. All are sinners in this and many other ways.

"The world in all doth but two nations bear:
The good, the bad, and these mixed everywhere."

"THE EVOLUTION OF BARBARISM."

The foregoing is the caption of an editorial in the issue of the British Congregationalist for October 1st.

It shows that the bitter feeling in England toward Germany is becoming intensified. We have quoted the British Congregationalist heretofore, but never anything like the following:

"When the din of battle has ceased and the smoke of war has finally drifted away from the face of Europe, it will be possible more clearly and accurately to estimate the chain of circumstances which have led up to the present war, and the causes which ultimately made the conflict now raging unavoidable.

"War, at all times terrible, wasteful of human life, the shatterer of ideals, and the curse of the human race, has, unhappily, been made yet more terrible, more brutalizing, and more cataclysmic by the manner in which it is being waged by the German army. It has been urged by some writers and speakers in this country that one must not blame Germany for a war that is the work of the Kaiser, Crown Prince and the military caste. We are willing to grant that all these have had more to do with the making of the present conflict than, say, the commercial class of the smaller kind and the peasants who till the earth. Both of these probably had no other ambition than to continue in one case to make modest fortunes, and in the other to wrest a livelihood from the soil. But the intellectual classes of modern Germany, the great commercial houses, the professors in the universities, the teachers in the schools, must bear, in common with the Kaiser, his myrmidons and the military caste, the direct responsibility for the war, and for the horrible and dehumanizing manner in which that war is being conducted.

"The mind of Germany has been literally poisoned for many years past by the writings of most of her philosophers, and by those of six men in particular. Reading the works and the speeches, and seeking to plumb the underlying doctrines of the Kaiser, Bernhardi, Treitschke, Bismarck, Chamberlain (the Germanized Englishman), and to go further back, Frederick the Great, one finds the same virus working—namely, the doctrine that might makes right, and that a recognition of any other gospel of life is a sign of weakness and is ridiculous.

"For upwards of a generation the more intellectual German has been fed upon such doctrine until all sense of proportion and of common justice and honor has been destroyed. The cult of the doctrine of force is the upas tree that threatens to break up the German Empire, and to destroy the great fabric of commerce and industrialism which has been skilfully, if laboriously, built up.

" We think the belief held in this country that Nietzsche and his philosophy must be held equally responsible with the writers and speakers we have mentioned is erroneous. Any one who knows Nietzsche knows also that he was unmerciful in his satire of much that the German philosophers of today and the Prussian element in Germany hold dear; that he abused and poked fun at the stupidity and egoism of his own countrymen in no unsparing fashion. He most

assuredly had not been a favorite writer with the Kaiser, though doubtless the latter has studied him. He has been repudiated, lock, stock and barrel, by the professors, who have, during the last few years, written in support and have taught the gospel of German development at the cost of honor, weaker neighbors, and civilization generally.

"Probably the two men who have most to do with the poisoning of the wells of German thought and of national honor are the historian Treitschke and the erstwhile Englishman, Houston Stewart Chamberlain, who wrote 'The Foundations of the Nineteenth Century," in which Germany was exhibited as the greatest civilizing power in the world, the Kaiser as an infallible master mind, and the Germans as possessing all the the virtues. The book was bought in Germany by the tens of thousands, needless to say, and the Kaiser purchased some thousands to send to his friends. In it the founder of Christianity was boldly declared to be of Teutonic stock! One can imagine that a nation which swallowed a book of this kind, and the younger generation which was to be nourished upon it, must have lost all sense of proportion, and be ripe for any wild adventure or exercise of the doctrine of 'the mailed fist.'

"Chamberlain has found a good seconder in his gospel of inflated national egoism in the historian Heinrich von Treitschke, who adapted facts to his liking, and neglected any which would have destroyed the fabric of national eulogy he was intent upon building. His views were, to put them briefly, that the Germans are the greatest people on earth, and that their duty as part of their heritage of wisdom and 'culture' was to conquer all other nations and impose upon them their own ideas of civilization, and that nothing should be allowed to interfere with this idea.

"We see the fruits of the doctrines and preachings of these false prophets in the cruelties, murders, rapes and wanton destruction which mark the track of the German armies today in France, as it has marked their track with undying infamy in Belgium.

"You cannot sow these doctrines without reaping the fruits. The civilized world may well stand aghast—not so much at the things themselves, though they are terrible enough, as at the state of mind of a great people, and the national outlook that makes them possible.

"It must not be thought, however, that no voice has been raised in Germany against the infernal doctrine which, from the early years of the last century, has eaten into the nationhood and honor of Germany like a canker. The great German poet, Heinrich Heine, it has been pointed out, more than eighty years ago, wrote: 'Christianity—and this is its highest merit—has in some degree softened, but it could not destroy, the brutal German joy of battle. When once the taming talisman, the Cross, breaks in two, the savagery of the old fighters, the senseless Berserker fury—will gush up anew. Then the old stone gods will rise from the silent ruins, and rub the dust of a thousand years from their eyes. Thor, with his giants hammer, will at last spring up, and shatter to bits the Gothic cathedrals.

"Louvain and Rheims are witnesses to the truth of this. Heine also showed how Kant, Fichte, and Hegel, by a regular logical and historical process, had shorn the talisman of its power.

"It would seem as though modern Germany were bereft of the talisman of the Cross, for even its theologians appear to see nothing to be regretted in a doctrine of force which has deluged Europe with blood, cost tens of thousands of innocent lives, and shattered thousands of peaceful homes.

"Truly in the evolutionary process we have outlined the German race has 'broken the Cross in two,' and the 'senseless Berserker fury' has bitten into the blood and brain of her soldiers. In forsaking Christianity they have not only shattered the Cross, but will also inevitably be found to have dug the deep grave of their own ambitions, and national honor."

A METHODIST MINISTER MOBBED IN ENGLAND FOR WRITING ABOUT THE HIGH QUALITIES OF THE GERMANS.

A special London correspondent of the New York Post furnishes further evidence of the bitter feeling engendered by the war. He writes:

"As the war has progressed one can trace a distinct hardening in the popular mind against everything German. For example, a Methodist minister who has spent nearly twenty laborious and self-denying years in one of the poorest industrial districts of London, had taken his vacation this year in Germany, just before the war broke out. In the next issue of his local church magazine he spoke of the high qualities of the German people, referring especially to the personal kindness he had received everywhere he went. The magazine happened to be published just after the papers had reported some of the atrocities in Belgium. The result was that the next time this minister started his usual weekly evangelistic service in the open air he was attacked by a mob of dockers, and escaped with difficulty under police protection. All the windows of his house were broken, and it was necessary to keep the church closed the following Sunday.

"According to the best-informed opinion in the neighborhood, if the magazine had been circulated at the beginning of the war there would have been no trouble. But feeling has been so strongly affected by the newspaper reports from Belgium that it is becoming intolerant of any good word said either for Germany or the Germans.

"Germans are now being dismissed wholesale, not only from the staffs of hotels and restaurants, but from the faculties of universities and schools. They are also being expelled, qua Germans, from the membership of various professional associations to which they have hitherto been welcome."

The New York Post correspondent writes further: "Lloyd George's attitude fairly represents that of the large majority of those who have hitherto followed him in his radical and social policies. The most urgent motive of their support of the war is be found in what has happened since the war was declared, rather than in the diplomatic events that preceded it. They may, perhaps, be convinced of the unwisdom of the secret arrangement with France; they may have their doubts as to the alleged merits of Sir Edward Grey's statesmanship; but the record of the German terrorism in Belgium has brought them to the point that they now regard the task of overthrowing the German supremacy in Europe as similar to that of destroying a mad dog."

"This view of the character of German 'civilization" has been promoted by the widespread circulation of the writings of Von Bernhardi and others of the same school, which lead to the conclusion that the ruthless treatment of Belgium is not the work of a few ruffians who have got out of hand, but an expression of policy deliberately adopted by the predominant military caste."

IN A DIFFERENT TONE.

The Berlin correspondent of the British Congregationalist, who is now in London, writes in a more conciliating manner than those we have been quoting in preceding articles. He says, for one thing:

"It is important to remember that it is not easy to continue as we have begun. The Thirty Years' War began with a genuine religious impulse; it ended in a selfish scramble for territory. War is a brutal thing. When our temper is up there is something of the brute in the best of us. It is possible to grasp a weapon with a moral motive, but in the heat and excitement of a fight to forget what that motive is. We have not yet had the real moral test—pursuing a demoralized enemy over his own ground, in his own territory, and in the presence of his own women and children. This moral test will be all the more severe because at least one of the allies, as is well known, has nourished the sentiment of revenge, and another is smarting with recent and terrible wounds. We have commenced with honor, and we shall only come through with honor if the motive of our enterprise continues to determine its methods and its ends."

There has been a determined effort on the part of the London Times and some other papers to arouse the people to "capture German trade." The correspondent expresses the conviction that that cry should be silenced, saying:

"I am aware that it is a vital part of our naval strategy to hold up her supplies; that it is a different thing from capturing her trade. We all know it is a different thing. I don't want the ultimate judgment of humanity to deprive Englan d of her moral case. Whether it is fair or not, it is certain that our credit in Europe is not good. Anyhow, it is important that we should raise, not lower, our credit. The thrilling speeches of our statesmen, the eloquent words of our writers, the inspired words of our poets, have reminded us again and again that we have not gone into this conflict as a nation of shopkeepers, but as a nation of Christians. Our big battalions are not out for big balances. If we went back on this we should be a nation of hypocrites exploiting the misery of Europe to our own advantage. We are engaged in the defence of great moral principles, and we are not engaged in the pursuit of great material gains. England will never finish as she has begun if she allows herself to be diverted from her main purpose in order to capture German trade."

Further the correspondent declares: "It is of infinite importance that we should be just to our enemies. Caricature is a valuable and effective method of criticism; but, if its roots are not nourished by truth and justice it becomes a poisonous growth, and endangers the moral health of society. I must confess that I have been shocked by the caricatures of the German Emperor. He is represented as a veritable Mecchiavelli, or, to use a more homely illustration, as a spider slowly and secretly spinning a web to catch the moths and flies of European diplomacy. The impression I have formed of the Emperor is that he is more likely to fly than the spider. I have head him speak; I have often read his speeches. I have followed his movements, and know what his own people think of him. His is not a sly, secretive, intriguing nature. His mind is not subtle. He is impulsive in temperament and romantic in imagnation. He embarrasses his own ministers by not always looking before he leaps. * * * The Emperor is constantly criticised in Germany because he is not Macchiavellian enough. He is too open, not too secretive. He says what he thinks, not what he is told. Unfortunately, the Prussian and Germanic constitutions provide the Emperor with opportunities or influence and power which his temperament makes dangerous. Again and again a big demand has been made on his judgment, and though knowledge and experience have matured this, I think even his own people would say that he is not pre-eminent and distinguished in this respect.

"Again, I must say that I do not regard him as the canting humbug that he is pictured in the cartoon which portrays him as the curate unctuously reading at the lectern, with upturned eyes, and saying, 'Let us prey.' I abominate his theology, and when this is accompanied by a minute and intimate knowledge of the final purposes of Omniscience, and by a provoking certainty in his own election, the temptation to scoff is almost irresistible. The serious thing about him is that he is so serious. It is not difficult, however, to understand all this. His family has been identified with the fortunes of Germany for over 500 years, and in almost every crisis a Hohenzollern has played a distinguished and—at least in three cases—a decisive part. He has been brought up—perhaps we might even say he has been fed up—with these great memories. I don't think he is quite great enough to be humble. Still, let us always be fair, even when we are funny.

"One word also about the German nation. We are fighting, let us say, five millions out of sixty-eight millions. There are therefore sixty-three millions left who have as yet, so far as we know, committed no atrocities.

"I firmly believe that in beating thoroughly the five millions we shall render an incalculable service to all the rest. * * * Whatever happens, the day must come when England and Germany will resume some kind of neighborliness."

THE MOVEMENT AGAINST THE SALOON.

The Rev. C. C. Cragin had in the Santa Rosa Republican one day last week an article on the world-wide movement against the liquor traffic. We quote from it:

"Sovereigns, prime ministers, medical fraternities, scientific associations, workingmen's organizations, leaders of thought and public opinion, patriots, philanthropists, all are taking part in the great world-wide movement for the suppression of the liquor traffic. Wine-loving France and beer-loving Germany are appalled at the revelation of the danger and ruin in the sparkling glass and the foaming bowl. The painstaking German has shown the world by scientific demonstration that wine and beer dull the brain, impair the vitality and diminish the working power. From the standpoint of efficiency and safety the world is calling for the prohibition of the manufacture and sale of alcoholic drinks. The crusade is on every part of Europe. Thoughtful men, prudent women and ardent youths are coming over to the side of no-license in rapidly increasing numbers. Prohibition is in the air. To the call, 'Save the vine,' the response is, 'Save the boy.' To the argument that the wine-grape growers should be allowed a living, the response is the wine-grapes don't give a living; the wineries make the profit and the growers do not get enough to pay expenses.

"To the claim that prohibition interferes with personal liberty, the answer is: we do not say you must not drink under any conditions, but you must not drink when your drinking imperils the public health, the public wealth, the public comfort, the public morals, and the public safety. Dry territory means prosperity, virtue and happiness. Kansas

is the reply to the objection that prohibition kills business and drives away population. Her empty jails, her almshouses to let, her insane asylums without inmates, her upright citizens, her happy mothers and joyful children proclaim to the world the wisdom of legislative and constitutional prohibition. Let California in November join the ranks of the fast-increasing number of States that are marching to victory with the cold water army. Let us dethrone whisky, banish the saloon, and open the doors to peace, purity and prosperity. If we would give our fair country a better reputation for sobriety, intelligence and morality, we should labor and ballot to remove our greatest foe, the licensed saloon."

THE SLAV.

His Future Foreshadowed in the Life of Father John.

I. H. Morse.

Whatever the outcome of the present conflict in Europe, one thing is certain, the political relations of the various governments can never again be as they were before the beginning of the war. To my mind one thing stands out very clearly: it is this, the disappearance of that which has been thought to be the natural alignment of the nations of Europe, when France and Germany and England should in a spirit of mutual interest combine to insure the peace of the world by an alliance which should prohibit the possibility of Slav supremacy of the continent ever becoming even a probability.

We find ourselves confronted with a new outlook, a wider vision of possibilities, from which at first we shrink; but which on maturer thought become perfectly fascinating in their revelation of the guiding hand which shapes the destinies of Nations in their onward sweep towards that day when, in the fullness of time, the Creator's purposes in this world of mysteries will become more and more manifest.

The spectre of Slav supremacy! The occupancy of Constantinople by the Muscovite.

The Napoleonic prophesy that "He who held Constantinople would rule the world" has held Europe in deathly fear for generations; and Military Supremacy, infernal and still more infernal devices for slaughtering human beings by the millions became the obsession of peoples who have every reason for having nothing but the most cordial and friendly relations towards each other.

In the twinkling of an eye, all this has been changed; and the Slav, whether we wish it or no, has become an integral part of our western civilization, he is no longer to be thought of as a semi-civilized being, from whose aggressions western civilization must protect itself.

By a sequence of events impossible to have predicted by any ordinary observer this has come about. And without expressing any opinion as to the originator of the present conflict, we must recognize the fact that the Slav and all of Europe are facing Germany and Austria in a death struggle. We, therefore, must discover, if we can, the significance of this complete overturning of all of our preconceived notions, and the probable effect upon the world of this new alignment of the nations of Europe which has changed the whole outlook for the future.

To me, it requires no prophetic vision to see the barrier against encroachments upon our western civilization erected upon the frontiers of the Russian Empire at their eastern rather than their western boundaries.

Who shall say that in the great plan for the final accomplishment of the "Brotherhood of Man" it was not necessary that all of this blood should flow, in order that, during the awakening of the Orient, this great Slavic Empire should come into closer and more intimate relations with the higher civilization of her immediate neighbors and take her part in the protection of the Occident from the Orient, until the coming of that day when humanity everywhere will feel its heart throbbing for all of God's creatures, of every race and color, and universal justice toward every creature pervade the whole earth.

With this prelude, and with the further thought that it is the religion of peoples that makes them what they are—Philosophy and Science being as its handmaidens—I conceive it to be our first duty to examine into the life and teachings of the man who has voiced the religion of the Russian Empire and exerted the largest influence upon its people for the last half century.

To do this I have taken the published sermon of Dr. Alexander Whyte of Edinburgh, delivered in his own pulpit of 1898.

It was my privilege to listen to the delivery of this sermon, and it made a profound impression upon me, changing my whole attitude towards the Russian people.

Dr. Whyte prefaced his sermon with the statement that, "No better illustration of the advancement of religious toleration could be had than that he, a Scotch dominie, in a Scotch pulpit, could deliver an address upon such a theme."

"Father John of Russia,—An Appreciation,"

was the subject of his discourse. I might say in passing that more than 2500 people were in the house, and quite as many went away unable to gain entrance to the building. A half-minute prayer, two verses of a hymn, the collection, were the preliminaries. After an hour and fifteen minutes, or thereabouts, Dr. Whyte spread out his hands for the benediction, with this announcement: "If there are any in the audience who would like to hear the conclusion of this address I invite them to remain for the Bible class which will convene immediately."

Father John, as he is affectionately called, says Dr. Whyte, is the great living pillar, and the far-shining ornament of the Greek Church of our day, and the Greek Church is the most ancient and venerable of all the Churches of Christendom. The Greek Church stretches away in a direct and an unbroken line to the days of our Lord and his Apostles.

The great ecumenical councils all sat in Greek cities, and carried on their great debates in the Greek tongue. In no other tongue indeed could they have carried on their great debates; and in no other tongue could their great creeds have been composed and handed down to us.

The Greek tongue is by far the most powerful as well as the most exquisite intellectual instrument that has ever been perfected by the genius of man. And the finest use to which that fine tongue has ever been put has been the composition of the New Testament and the construction of the great creeds of the Greek Church.

The great and lasting schism between the Greek and

Latin Churches was the result of many causes and the outcome of many occasions. Racial, linguistical, and geographical causes entered into it; religious and moral causes and occasions entered into it; but, most disastrous of all, the bad passions of the East and West entered into it.

It was to the preaching of St. Andrew that the Russian people owed their first introduction to the Gospel.

At the same time ten centuries had to pass before the grain of mustard-seed that St. Andrew had sown so early had grown to be a tree great enough to cover that immense land. But at last, and as by a miracle, Russia was born to God in a day. And thus it was that in the year 1535 Moscow became what that famous city has ever since remained—the sacred seat of the Greek Church in Russia, and the proud and disdainful rival of Rome.

The Gospel spirit runs itself into all the moulds of men and of nations. It submits itself, and resigns itself, and adapts itself to all manner of circumstances. Grant the Gospel spirit but love and prayer to live upon, and it will become anything you like to please you; if you are a Greek the Gospel will become Greek to save you. If you are Latin it will become Latin. If you are English it will become English, If you are Russian it will become and will remain Russian, and accordingly the Greek Church in Russia, like Russia among the nations, is the most conservative, stationary and that to stagnation almost, of all the Churches in Christendom.

The Russian Church is the one Apostolic, Holy, Orthodox, Catholic Church, and all outside her communion and obedience are schismatics and heretics.

After dwelling upon the lofty pretensions and insolent enough assumptions of the western church, Dr. Whyte says that the East looks down on all alike as rank dissenters upon whom the anathemas of the church must be hurled upon Orthodox Sunday, everlasting remembrances upon the Greek Orthodox Emperors. Dr. Whyte has this to say of the Orthodox Sunday:

"Till I had gone to the originals for myself, I was wont to think that the communion services of Orthodox Sunday must be something altogether savage and wholly insufferable to the mind of Christ. But I was greatly disappointed when I felt myself forced to surrender all my indignation and contempt at the Greek Church on account of Orthodox Sunday, and to admit that, with many imperfections from my point of view, and with many things that, if I were their ecclesiastical and devotional censor, I would strike out—yet there is a great deal on Orthodox Sunday that is not only as true as the word of God, but is also both tender and charitable, stately and noble, sweet and beautiful. Let us give the Greek Church, even on Orthodox Sunday, her full and even liberal due."

Then, after criticising her for her lack of missionary effort and world evangelising spirit, and at the same time pronouncing the highest eulogy on her Latin sister for "her noblest service to her master in the evengelisation of England and Germany in the middle ages and later in China, India and America" (referring to it as the brightest page in this whole world's history since the days of the apostles), Dr. Whyte quotes from a Mr. Durban in the New Orthodoxy in reference to the Greek Church, in this wise: "It must be manifest to very open minds that we have here no decadent or emasculated spiritual institution.

A religion which has vivified and resuscitated nations, which throbs in the heart of one of the mightiest and most rapidly advancing of modern empires, which commands the spiritual allegiance and gains the impassioned loyalty of the manhood of the Russian Empire (as no other church does in any other land) is surely entitled to careful study by all those who feel interested in the comparative theology of the ages—and I will add, says Dr. Whyte, by all those who feel interested in far better and deeper things than that. Anticipating the question, What about the open Bible in Russia? he says: "The reading of the Scriptures occupies so large and so important a place in the liturgy of the church that every member who attends church regularly is sure to hear the whole of the scriptures read to him in a short space of time. At the beginning of this Century (the 19th), Prince Galitzin gave a great impulse to the circulation of the Holy Scriptures. The Holy Synod, also the head and arm of the Russian Church, took the matter up and did the greatest possible service to the Kingdom of God in Russia by placing the Bible within the reach of the poorest purse. The British Bible Society is given every facility for distributing the Bibe by sale and free to people too poor to buy it. The first book that the Russian buys is the Bible. It is the first book that he reads and reasons about.

Into this Church, John Sergieff was born, in the province of Archangel, in 1829. His parents instructed him in prayer, took him regularly to church. In the parish school he made litte or no progress. He says: "I had no mind, I could not learn, being so much put out by my want of success, I prayed to God passionately that he would give me more and more ability to learn my lessons, and all at once there came to me a marvellous clearing-up of my intellect, till I began to understand my lessons very well." He finished his divinity course in 1855 and passed on as Priest to Constadt, married the daughter of the senior priest of the place, they had no children. Then, he says: "In the very first days of my ministry I made it a rule for myself to attend with the utmost possible earnestness to my work as a preacher and pastor. I strictly examined myself as to my inner life. I tried to take the utmost care of the poor, the more so that I was one of them myself.

Of his household one of his chroniclers says: "Half a verst from the Cathedral of St. Andrews stands a small gray house hidden from the view of passers by, by a high boarded fence and a thick hedge, In this cottage lives Father John Sergieff, the revered of all Russia."

The furnishing of the house consists of a bed with a hard mattress, a common table, a few chairs, and two or three presses. This is all the furnishing and adorning of the house of the Cronstadt ministry, who distributes annually hundreds of thousands of roubles for help and alms to the poor.

After his ablutions he daily stands before his own Icon and offer up his morning prayer. He passes into another world and for the time forgets this earth. For about half an hour he continues in prayer, out of which he comes forth with the iron energy he has there put on, and with the fortitude of soul and body that carries him through another day.

The gate of his house is surrounded by a crowd of people, pilgrims from all parts of Russia, and of people from all around, seeking his benediction. Advising, blessing, reproving, pushing aside, he seats himself in his drosky. Al-PACIFIC AH N. . . . . zTHREE though it is only half a verst to the Church, Father John always rides because otherwise he would not reach the

church till the day was done. He conducts his service, visits the sick, gives lessons to the catechumens, and others, receives many visitors in his home, answers hundreds of letters, mostly requests for prayers from far and near, even from other countries, and so on day after day and year after year.

A fellow churchman said of him, "Everything that marvellous man touches turns to gold."

A correspondent says: "Father John, known and revered in every nook and corner of Russia, this wonderful man in the midst of his Russian surroundings, seems to approach in these days to the first apostles."

Crowds press around him whenever he leaves his abode, his life is one of uninterrupted self-sacrificing charity and Christian ministration among the poor, the sick, and the needy. He does not refuse this service and prayers to the well-to-do and the rich who send for him whenever other help falls. Never in vain! His presence in St. Petersburg brings throngs of people running madly from all of the adjoining streets to receive his blessing. The last Czar received the cup of blessing from his hands and all but died in his arms. "My people love you, said the Emperor with his dying breath, "yes they love you because they know what you are and I feel better when you hold your hands over me in prayer."

"His diary is only so many moments of spiritual contemplation, reverent feeling, earnest self-amendment, and peace with God, and especially of prayer all set down at the moment.

"I have read Father John's Diary over and over again and along with it all of his own and other men's writing of him from every quarter and I have been led to introduce him to my classes as the greatest of living spiritual writers and a true spiritual mystic.

"This is experience; this is my daily experience. I cannot hope to convey to you with what power and authority this seal and stamp come in—when he is warning us, as he often warns us, against the dark and cruel and malignant passions of our own heart, when he is giving us his best pastoral advice as to how we are to sit at the Lord's table, amid all fears and fightings of conscience and heart. His hold of God; his hold of himself; his sure-footedness in the word of God and in the heart of man make of John Sergieff a spiritual authority and a spiritual guide of the very first order, and proclaim a mystical saint—second in some of these respects to none of that noble family of the Children of God. After many quotations from the diary, Dr. Whyte says: "I can well believe that it has been fifty years of a life like this that has given this eminent man of faith and prayer such a name and such a power in the land where he dwells."

From his own Diary, out of many passages, I quote this as showing the heart of the man in his work. Speaking of the province of the preacher he says:

"Our old man is constantly present with us, snaring us, corrupting us, destroying us. This is why we occupy ourselves in the pulpit with the old man and his works.

"It is in order that both we and our people may learn every Lord's Day to know ourselves and the dangers of our passions. And it is that they and we together, and by the grace and strength of God, may slay the old man within us. This is why we do not take up our time and thoughts in the pulpit with any of the things of this world. They do not concern us. They are irrelevant and impertinent to us. There is one thing needful to us there until it is accomplished.

"Thus we labor in and for the pulpit that our people may be taught to know God in Christ, and to love him with all their hearts, and their neighbors as themselves. This is an old text, but it is every day new and needful as ever, and more than ever.

"And then, a preacher, as a physician of souls, ought himself to be above his own passions in order to have his hand in the cure of his people. He ought to be skillful and mighty in prayer and in all kinds of self-denial. He ought to be above all worldly desires and delights, he ought to be, he must be, above self-love, and pride, and ambition.

That is to say, he must be deep in the Divine Physician's hands, and under His regimen for all these things himself, if he would work together with Christ in the hearts of his people. If he is to enlighten others he must be enlightened himself. If he is to preserve his people from spiritual and moral corruption, he must have in himself the true spiritual salt. Physician heal thyself first, and then I will listen to thee about my sicknesses and my salvation; this also is experience.

This then is the Church and this the man that influences the great Empire of Russia! I have made these lengthy quotations rather than review the sermon in my own language that I may surely bring to you with the force and authority of one of the greatest of thinkers in the British pulpit a living picture of the spiritual forces of the Greek Church.

Now let us for a moment contemplate what this means in the present crisis. I have no hesitation in saying that Father John has had the greatest influence upon the heart and life of Russia of any man of his generation. Notwithstanding Tolstoi's appeals to the passions and his denunciation of the evil of his time, with vitriolic thunderings; Tolstoi has attracted the attention of the world, but Father John has entered into the life of the Russian people. Like his master he went about doing good; like St. Francis of Assisi he has brought the Saviour's loving call into the life of Russia's humblest peasant; like the warm sunbeam he has loosened the traveller's coat when the fierce winds had but caused him to hold it closer.

It took a thousand years for the teachings of St. Andrew to bear its full fruitage in that ponderous mass of humanity with its slow moving intellect. But the world everywhere moved slowly in that day. In this day of modern rush and haste when over our morning coffee we weep over the distress and rejoice with the peoples of every nation under the sun, the teachings of Father John and the influence of that life will travel with just the same accelerated speed as does our modern way over that earlier day.

And it is not too much to expect that the spiritual seed planted by Father John and the universal use of the Bible, of our English Bible, will transform the Russian life as it transforms every life that has ever truly let it enter into its heart of hearts. And the Slav will enter into the family of Christian nations and do his full part in the evangelization of the millions of peoples pressing its eastern borders.

This is our faith. If we have not this faith then is our word but tinkling brass and sounding cymbal.

I believe that God in his infinite wisdom has permitted this wicked and cruel war to be, that out of it may come a peace that will endure, and the more certain spread of his gospel throughout the whole wide world. Taking the broad view of it, as long as the bars are up against any

people and of any color no nation can call itself Christian. If the church has been false to Christ it is in this failure to recognize the African, the Asiatic, as of the family of the living God, of which we of the white race are but the smaller members. Fancy what it means to the world, if this colossal Slavic Ogre, stripped of her form and ceremony in the fullness of time, should with an open Bible in her hand carry the good tidings of great joy to the heathen nations of the East.

The mind staggers with its vastness; yet Christ came into the world, that the world through him might be saved; not the white portion of it, but the whole human family of every name and tongue; and "the gospel will become Greek to save you, if you are a Greek." And can we say that the Greek Church will always maintain her stagnation, inelasticity and immobility? Does she not already show some signs of an awakening? Is not the almost fanatical belief of the Russian peasant in his Church something of which the world may yet hear more, in its effect upon our whole eastern and western civilization. One hundred million adherents of any Church are to be counted in the onward march of the world, and we must look earnestly and even anxiously as to just what that church is to that vast body of adherents, what it is teaching, and how deep its roots extend into the real heart of the Russian people.

Has Western Civilization failed? Has Christianity failed? Glibly from our little window, we say there is no sun; the earth is shrouded in darkness, the light of the world has gone out. "O, ye of little faith! though there be no herd in the stalls, yet will I rejoice in the Lord, I will joy in the God of my Salvation."

The impediments which have held back the onward march of our civilization, heavy armaments, preparedness for war, will disappear. Out of it all God will make the wrath of man to praise him; and Russian and French, English and German, Austrian and Slav will not have sacrificed their best lives in vain.

This is a dream; it is Utopian! Yes, but if I did not believe that the God I worship would some day bring every nation of the world not in your way, not in my way, to the foot of the Cross I would be of all men most miserable.

The Slav as a messenger of the Gospel of our Lord, of his Lord, is not beyond the power of the Almighty, and the finger truly points that way.

GEORGE WHITEFIELD.

Written by Evangelist C. G. Jordan for the Commission on Evangelism of the Federal Council of Churches of Christ in America.

Memorial days and services should be last neglected and forgotten.

Feeding on lives and deeds immortal, we grow strong in exalted resolve and actions divine. Let December 27, 1914, be a memorial day, reminding us that on December 27, 1714, two hundred years ago, the glorious life of George Whitefield dawned upon this gloomy world. As we recall his career, the evangelistic note will ring more clearly in our souls. He was a pioneer in evangelism, as Washington was in democracy and Cromwell in human freedom.

George Whitefield's life began in an environment most uninviting. He was born in an inn. His father was an inn-keeper. At his father's death Whitefield, a lad, mixed and sold drinks over the bar. In his work he never gloried. To him it soon became an intolerable burden. His conscience was quickened by a study of the Bible. Frequently at night late did he sit perusing its contents, over the room where during the day he sold intoxicating drinks. He who lingers long to read His word will soon long to rid himself of sin. No book like the Bible, as a microscope, so reveals the least of sins, and as a telescope the greatness of the minutest. It not only reveals the deadliness of sin, but convinces the unsaved man that he is a sinner hopelessly lost without the saving grace of Jesus Christ. It so convicted Chas. G. Finney and Whitefield. Convicted of sin and seeking light, Whitefield was doubly fortunate while a student at Oxford to fall in with the Wesleys. The three, with others formed what they called the "Holy Club." Together they toiled upward through prayer and meditation into the light in Christ that knows no dimness.

Repenting, converted Whitefield had a longing that would not leave to lead others to the Master. A minister of the gospel he became. His message was "Men are dead in trespasses and sins," "He that believeth shall not be damned," "The wages of sin is death," "Repent and be baptized for the remission of sins," "There is none other name under heaven given among men whereby we must be saved." Proclaiming sin, eternal death through sin, and salvation through Jesus Christ, he had a hearing and produced conviction. As on the day of Pentecost men were pricked in their hearts, and cried out, "What shall we do?" They did not hear "Be good," "Take absent treatment," but, "Repent or be lost." Jesus saves and Jesus only. This has been the foundation of evangelistic preaching since Pentecost. It is a true church builder. It is Biblical. It first displeases, then pleases men, because it convicts, leads to conversion, then salvation. Let us then remember after the passing of two hundred years the keynote of the conquering preacher and evangelist, George Whitefield. May we not, in these rose-water and delicate-tinted days, with profit in soul-winning, emulate his example? A little of future retribution from the pulpit, with all help from the throne of mercy, is good medicine now as then for the sin-sick soul.

Plain pentecostal preaching disturbed the sense of propriety of the formal, veneered churches of his day. They said: "He is undignified; we will have nothing to do with him; he is mad." They closed the doors of their churches in his face, but by so doing they failed to close his mouth. As the doors of the churches were closed the doors of the groves—God's first temples—were opened. To the fields, the groves, the parks, he went to preach. The Word of God he must present to dying men. The man with a vision of lost men must preach—if not in the church, then outside. Multitudes heard him everywhere and were profoundly impressed. No preacher ever faced larger audiences. They were composed of all classes and conditions of men. The common people heard him gladly, so the uncommon. Lady Huntington, Benjamin Franklin and Chesterfield were among his most ardent admirers. The infidel Bolingbroke was by him profoundly moved. His was the eloquence irresistible, the eloquence, speech and manner of a man with a consuming passion for souls. Such a passion

akes the illiterate speak with power. God give us such yearning.

Whitefield's preaching in the fields and parks was after the method of the Master. After no synagogue bade Him welcome, the fields were his temples. Whitefield did more than preach. On board the ship bearing him the first time across the sea he won the hearts of the captain and crew, not by preaching, but by his care for the sick and general service. In the New World, and later in the Old, orphan asylums he built and established. He visited the sick, fed the hungry, clothed the naked, cared for the orphan, while preaching repentance and breaking the bread of life, while multitudes were converted and led to lead true lives; by him many were helped to bear the common burdens of every-day life. He was a manifold man touching every side of needy men. His was the eloquence of word and service combined. While making clear the way of the kingdom of heaven hereafter, he built up the kingdom of heaven here.

The work of Whitefield was untiring, almost herculean. He burned out. On an average he preached three times daily in addition to his other multitudinous cares. The field of his efforts was the world. Seven times did he cross the ocean. In the New World was he when the end came. His bones as well as his spirit thus became our heritage. After preaching two hours, weary he lay down to rest. 'Ere the morning came the hand of the Lord outstretched, lifted him up to rest, higher service and richer joys.

George Whitefield's memory teaches us that they who live for most, for Christ in all, live longest in the memories of men. His life was one of the choicest inspirations of Christendom. An evangelist was he, a glory to the name.

(Ministers desiring literature on Whitefield's life and work may address the Commission on Evangelism of the Federal Council of Churches, 612 Witherspon Building, Philadelphia, Pa.)

DEDICATION OF PLYMOUTH CHURCH, OAKLAND.

The new auditorium of Plymouth Congregational Church, Oakland, was dedicated last Sunday afternoon.

The invocation was by Dr. Van Horn; the scripture reading by the Rev. B. Gould; the sermon by Dr. Gladden; the dedicatory prayer by Dr. Brooks; the benediction by the Rev. C. L. Mears.

Mr. Samuel D. Mayer, the veteran organist of the First Congregational Church of San Francisco, was organist. The organ keys felt a familiar hand that day, for it is the one which was used a long time in the First Church of San Francisco, coming around the Horn from Boston in 1853.

The music was by Plymouth Choir under the direction of Mr. Alexander Stewart.

A dedication hymn, the words of which were by Mr. Palmer, the pastor, and the music by Mr. W. W. Carruth, was sung. It was as follows:

"Beyond our winding paths we seek Thy way;
Out of our narrow lives we turn to Thee;
Our gleams of light are yearning for the day;
Our streams of purpose press on to the sea.

"The sea, the light, the perfect way art Thou,
Yet through our imperfection moves Thy will;
The hopes, the dreams, that stir within us now
Thou gavest not to break but to fulfill.

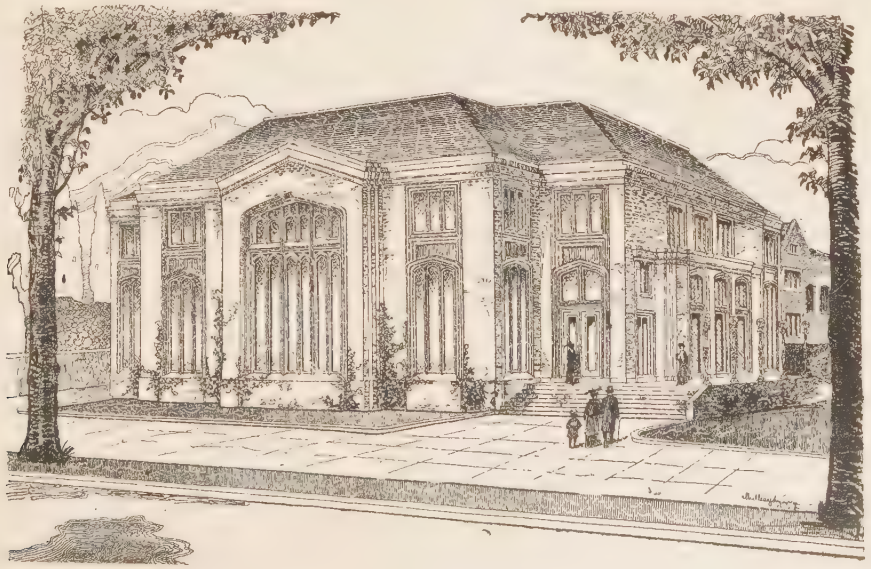
"We pray Thee not for easy ways to go,
For shallow victories and tasks soon done,
We'd share the labors of the world, and know
The weariness of workmen in the sun.

"Bless Thou this house which we have builded Thee;
Here grant the weary courage new to find,
Here write the vision plain for all to see,
And lead by waters still the troubled mind."

Immediately fellowing the sermon by Dr. Gladden there was a baritone solo by Mr. Chester W. Burks:

"While all things were in quiet silence, and the night was in the midst of her course, the almighty Word of the Lord came down from His royal throne." Wisdom XVIII, 14, 15.

From out the Dawn there came a Voice—
"Know ye that He is near—even now is with you—
The Christ, the God of Love, the Very Love of God!
And He shall take you by the hand,
And lead you in the paths of Love,
If only ye will: if only ye be kind and gentle:
If only ye give of the good of life to others—As did He."



And yet again is heard a Voice:—
"Tried are ye, and tempted?—sorrow-laden, fearing?—
The Christ, the Prince of Peace, bids fear and doubt depart!
And He is ever at your side,
To guide you in the way of Peace,
If only ye be true: if only ye be pure in spirit:
If only ye give of the joy of life—full measured—
As did He."

Mr. Arthur Arlett, chairman of the building committee in a few remarks, before handing the key of the edifice to the pastor, said that it was a great day for Plymouth Church. For the committee there had been months of care and privilege also. The responsibility of bringing to the people an edifice suited to their needs, Mr. Arlett said, had been heavy, but it was with joy that he was able to announce that when all subscriptions were collected there would be no debt but some balance with which to aid some other church.

Calling attention to the building Mr. Arlett remarked that there was more than was apparent—that the hearts and earnest efforts of many working together were merged thus in a splendid and beautiful harmony as their contribution to a work which is fundamental in an on-going civilization. The hope was expressed that Plymouth's achievements in the past might be an earnest of a more excellent future.

The sermon by Dr. Gladden was listened to with deep attention. It may be that The Pacific can secure it for publication, accordingly no use is made here of extensive notes taken.

The new church building, which adjoins Plymouth Center, is an adaptation of Tudor Gothic architecture to modern conditions and uses. The main floor will seat 950, and the seating capacity with the galleries is 1400.

Many things in this new auditorium were taken from the building erected in 1905. Among them are: the organ, baptismal font, communion table, some of the pews and Mayflower window.

The building has been put up at a cost of about $46,000. There is an inviting vestibule; and there are entrances from both Piedmont and Laurel avenues.

Plymouth is now well equipped for the work she desires to do. The Pacific congratulates Mr. Palmer and his people in that they have so attained.

Among the Churches.

Glendale.—Rev. E. H. Willisford, the pastor, has announced the following Sunday evening addresses: "Has the present European War any Relation to the Second Coming of Christ and the end of the World?" "Does the present European War mean that Christianity has Failed?" "Bread or Beer?" "International Peace—How Secured"; Esau up-to-Date"; "What Then?" "Three Great Questions."

San Francisco, Bethany.—Our annual Chinese Day was observed at Bethany Church, Sunday. Audiences were considerably larger than the average, especially at the morning service, where many faces familiar to the older members of Bethany, were seen. Dr. Pond, who founded the church forty-one years ago, gave in a delightful way reminiscences of those first days of its history. The leading of the Divine Hand was made clear through struggles as well as victories. Members of the Chinese Church, which is a child of Bethany, gave the evening program. Addresses were made by Mr. Pon Fang who united with Bethany in 1880; by Mr. Thomas Lee from Western China, recently enrolled at our State University; and by the pastor of the Chinese Church, Mr. Chin Toy. The musical numbers were of a very high order. Altogether the services of the day deepened the gratitude of the members of Bethany that their Church could claim so vital a share in the work among the Chinese of San Francisco. Speaker Young of the Assembly addressed our Brotherhood Monday evening the 19th on "The Meaning of the Amendments." Voters of the Mission district were invited to attend. The meeting was non-partisan, the purpose being to make clear the issues involved in the mass of measures to be voted on at the coming election.

Oakland, Fourth.—On Sunday evening, October 11th, Prof. Nash interested and uplifted the people of Fourth Church in a broad and strengthening address on "Greatness"; pointing to the big things of life—until one could realize the erroneous fading into obscurity. Prof. Nash is always a welcome visitor among us. The privilege of hearing Rev. C. F. Cooper of New Jersey, on last Sunday morning, was greatly appreciated, as well as the most enlightening address of sergeant Paul Goss, U. S. N. in the evening on "The Reality of Christ Life." Fourth Church is looking up to the big things outlined in Mr. Nash's most helpful sermon and welcome opportunities for putting into practice the suggestions for great and true service.—The attendants at the regular Wednesday evening mid-week meeting were pleasantly surprised by the appearance of our always welcome Rev. Mr. Hare of Los Angeles. In the spirit of his usual cheer Mr. Hare led heartily in the singing and sang for us one of his beautiful solos; also taking part in the devotional exercises and most happily and cheerily talking to the people. Rev. F. H. Maar was also present and substantially assisted us the deliberations of the meeting.—A general good time social will be held on the first Friday evening in November, for all the church attendants and their friends. A choice musical and literary entertainment will be given in the church proper, at the close of which all will be invited to the assembly room for supper and good-fellowship. The ladies of the Mission Study Class will open the series with an afternoon session on November 29th, at which meeting Miss Alma Cook (daughter of the late Rev. W. H. Cook), being fresh from her work in the Hawaiian Islands, will be present and speak to the ladies. Miss Cook is one of our elect and we highly appreciate this opportunity to listen to what will undoubtedly prove of interest and entertainment to all.—The annual bazaar will be held on Thursday and Friday afternoons and evenings, December 3rd and 4th. The committees will be ready with splendid programs for both evenings and a full supply of attractive articles will be on sale during the entire two days session of this festival. — The delegates representing Fourth Church at the Northern California Congregational Conference which is being held in Plymouth Church this week, will be Mrs. E. T. Leiter and Mrs. F. H. Maar, while those appointed to be present at the installation of Rev. Mr. Van Horn of the First Church are Mr. E. T. Leiter, Mr. C. E. Irving and Mr. and Mrs. Clarence Doane.

NOTES AND PERSONALS.

The Rev. H. B. Mowbry comes soon from Cleveland, Ohio, to the church in San Bernardino.

Secretary Herring of the National Council will speak at the meeting of the Congregational ministers of San Francisco and vicinity next Monday.

Eighty-seven persons were welcomed into fellowship in Plymouth Church, Oakland, last Sunday morning, forty-one uniting on confession of faith.

The Rev. A. J. Kennedy of Oakland is open to engagements as pulpit supply from Sunday to Sunday. His address is 693 36th St. Telephone number is Piedmont 3552.

The Rev. Dr. Cull has received a call from Honolulu to preach in the Ewa Church in the Pearl Harbor district, and through the week to teach in the Bible School where young men are prepared for the ministry and other religious work. The salary offered is $2000 per year, and travelling expenses to the Islands.

LOS ANGELES ASSOCIATION.

The Los Angeles Association met in its twenty-eighth annual meeting with the First Church in Pasadena Monday, Oct. 12. The great majority of the sixty churches in the Association were represented, and a considerable number of ministers at present without charge were in attendance.

The program was not so badly crowded as it had been at some other of the Association meetings, but nevertheless it was difficult to find time for many of the items of business that came before the body. Monday afternoon was given over to a discussion of the Home Mission problem, the discussion being opened by Rev. Ray F. Carter of the new Church of the Redeemer in Hollywood, who spoke on "Building a new church." Monday evening, before a crowded house, Washington Gladden gave a great address on "The no purpose in it, It will seem to most people, however, Call of the New Light." Tuesday morning Rev. Morris H. Turk addressed the association on "Modern Theology as the Basis of a Working Faith," introducing a discussion of very great interest. The meeting closed that afternoon, after a second very fine address by Dr. Gladden on "Friendship in Work."

In the field of "business" there was not a great deal to be done, aside from passing a number of resolutions upon matters of current interest politically. Rev. O. P. Avery and Rev. Mr. Child were received into membership, and Rev. Martin Post was granted a letter to the Los Angeles Presbytery. The invitation of the Venice church to meet with it next year was accepted. Dr. Turk was elected Moderator for the ensuing year, and Rev. E. H. Willisford registrar for the term of three years.

There was one incident of the Association, in addition to those mentioned above, which was worthy of especially comment. Tuesday morning, President Blaisdell was present, and made a statement of the condition of the campaign for the million dollars needed by Pomona College, and memories of the early days of Southern California Congregationalism were evoked when in a few minutes the ministers and delegates present subscribed over $2000 for the college. Especially was this true when one of the most respected of the veterans in our midst rose and pledged $25, saying that he gladly made the pledge, although he had no longer any income, for he wanted to see the completion of the work he had assisted in beginning a quarter century ago. One after another the men arose, some giving in gratitude for what the college had done for them or their children or friends, some in anticipation of the day when their own children might share in its benefits, still others as they thought of the hopes that were never materialized. Some gave out of their poverty. To many who pledged help it will mean retrenchment in their actual living expenses. It was an inspiring sight, but it was not materially different from the sights that might have been seen in any of the previous campaigns for the strengthening of our college, for Pomona has been built by sacrifice and giving that meant suffering. Pomona is known throughout the state as a college with character and the atmosphere of service, and this is in no small degree a direct result of the sacrifice. to which she herself owes her existence. H. V. H.

WASHINGTON.

Plymouth Church, Seattle.

At a largely attended meeting of Plymouth Congregational Church held last Thursday evening the Pastoral Committee, represented by Judge Everett Smith, recommended to the church that Rev. E. A. King be retained as pastor in charge and be supplied with two associates to begin work immediately.

Mr. King has been acting pastor since the first of May and his work has been so satisfactory that the church desires to continue the plans now on foot.

The Committee reported that it had been difficult to find just the kind of pastor that the church had at first felt was needed. For this reason, and because Mr. King is already on the field, it is thought wise to give into his hands the full supervision of the church.

Plymouth is a large down-town church of about 1500 members, with a remarkable institutional equipment. It is now entering upon a plan by which it can much better reach and help the community life in which it exists and with its increased staff of trained workers expects to accomplish much.

INLAND EMPIRE NOTES.

The early missionaries were represented in the pioneer pageantry connected with the Interstate Fair. Dr. Marcus Whitman and the Rev. H. H. Spalding were on horseback, followed by the two-wheeled wagon. Dr. Cushing Eells was on horseback, and Elkanah Walker on a wagon working on a printing-press. Mrs. Eells and Mrs. Walker and Cyrus Hamlin Walker were represented on the float.

The Rev. C. S. Pringle, aged 80, a local preacher in the M. E. Church, one of the pioneers of Oregon, died in Spokane last week. He was the husband of Katherine Sager, one of the survivors of the Whitman massacre, who passed away in August, 1910.

Both Mr. and Mrs. Pringle made the trip across the Rockies behind an ox-team in 1844. Mr. Pringle was with the Oregon volunteers that came to the rescue of the surviving missionaries following the Whitman massacre. He was present and gave an address at the dedication of the Walker and Eells monument at Walker's prairie five years ago. He was an exemplary Christian and respected by all who knew him.

At the last meeting of the Spokane Alliance, held in

the Westminister Church, the Rev. J. H. Bainton of Colfax gave a strong address on "War from a Christian Standpoint." He was impartial in his treatment of the European situation and almost a non-resistant in his sentiments. Mr. Bainton has had a successful ministry of thirteen years at Colfax, and is more popular and highly respected now than ever. In quoting Dr. Aked he remarked that they had begun their ministry in the same town in England. At the same meeting the Rev. J. A. Knodell, the new Associate State Home Missionary Superintendent, was introduced, and his remarks made a favorable impression. The Rev. Herman Swartz of New York, Secretary of the Home Missionary Society, gave an earnest address.

The Rev. Jas. N. Pendleton, Sunday School Missionary, made a trip recently into Central Idaho, where he organized two new Sunday Schools. He also assisted the Rev. C. T. Cooley of West Lake, Idaho, in a series of meetings. He reports Mr. Cooley as doing good work and making himself effective in a large region of country. The Rev. F. O. Wyatt is also doing splendid work at Lewiston and Acre Orchards, Idaho.

The Rev. Harold E. Anderson and family have left Spokane for Puyallup. Mr. Anderson did faithful work as General Missionary in Eastern Washington for ovre five years. All wish him a great blessing on his new field.

The dean of Congregationalism in Eastern Washington, the Rev. T. W. Walters of Colfax, preached at Rosalia last Sunday. Many of his friends will be gratified to know that he is greatly improved in health since undergoing a serious operation at San Francisco last winter. It is hoped that he will be able to preach often, as many of the churches will be pleased to hear him.

The Rev. H. E. Brown has begun work as pastor of Plymouth Church.

The church at Cheney is doing well under the ministry of the Rev. W. P. Ames. Congregations are good and increasing, and all departments are in a flourishing condition.

The Rev. J. M. Lavender will close his two years' pastorate with the Orchard Prairie and Pleasant Prairie churches the end of this month. He has accepted a call to the Presbyterian Church of Rathdrum, Idaho, to begin service at once.

Spokane, Washington, October 15, 1914.

The Home.

DON'T.

Do you feel you'd like to quit? Don't.
Get to feeling you don't fit? Don't.
Do you want to yell, "All in,"
'Cause your wind's a little thin,
And you think you'll never win?
Don't.

There's a kick you want to make? Don't
There's a head you want to break? Don't.
Do you feel you want to whine,
Like a genuine canine.
And send blue streaks down the line?
Well Don't.

When you see a chance to duck, Don't.
When you want to chuck your luck, Don't.
Keep right on without a stop
And you'll sure show up on top,
If just when you want to flop,
You Don't.

THE RIGHT TO BE HAPPY.

There are few people now, so far as we know, going up and down the earth saying, "Be happy," while there are thousands saying to the people, "Be discontented and miserable." There are fortunate souls, even in times like these, to whom life is always vivid, wonderful, beautiful. It does not lose its char min old age, but remains a story worth telling, a song worth singing, a prayer for the offering up of praise and thanksgiving. The most interesting things are always happening to these people. At every turn the unexpected reveals to them treasures. They see the romance of life and its delightful unusualness, where others see only flatness, monotony, and stupid routine.

The mind is always on the alert ready to receive fresh impressions, to make new discoveries as grounds for satisfaction with life. This delightful attitude is partly temperamental. It has its religious side based on love and gratitude. There is no pulling down the true lover of life to an indigestible diet of gloom and misanthropy, though it is the fashion now to preach discontent, and to show the weak and puerile side of acquiescence in things as they be. To look on the bright side is by many regarded as an injury to your fellow-being who is struggling for the unattained through invective and harangue.

Not to assist in overturning things as they are, simply because they are established and have been approved good by generations of men, is looked upon as feeble, selfish submission to conditions and institutions that should be uprooted, trampled on, and despoiled. The zest of life, in spite of its troubles and miseries, gratitude for the gift of life, in spite of the hard conditions attached, is no longer deemed a worthy attitude; unrest is the keynote. Not to agitate is considered a sin. Why be grateful to God? What has God done for us? is the blatant note of the present. This practical, deep-seated atheism is a distressing symptom of our time. No, let us not be patient, simple, quiet, thankful in return for all the gifts bestowed. Thus we are poor beasts of burden, miserable worms, that allow themselves to be trodden on without turning. Let us be up orating with the orators, protesting with the protestants, doing something to make a stir in the world, and to arouse people to the necessity of militant revolt.

Meantime, what is to become of the joy of living, the zest for life that is, after all, our supreme blessing? Our discontented, uneasy friends would take it all from us, would put off happiness and content until some distant day, until untried experiments have been tested; but practical philosophy answers: Be happy now, we know not that we will have a distant day. We are only sure of the present moment. But we are told; Your foolish satisfactions are an injury to your neighbor. You are in a stupid dream of personal joy in which you nurse your egoism, and burrow in sloth and ease. But no; the rich draught of happiness which we would not postpone is religious, reverent, filled with a profound realization of life's true values. It is that to which we have an eternal and inalienable right.

But the cry comes again: Rouse yourself, and begin to

work for mankind. Help to pull down, shatter, set fire to this old, rotten fabric of society that looks solid enough, but is tottering to its fall. You have no right to your private joy in love and beauty, in simple kindness and the gentle amenities of life. The peace of the past to which you look back with longing was a lie. What right have you to be happy in your foolish fancies when thousands, nay millions, are wretched? Awake to the horrible realities of the world.

But you answer: You deal in generalities. Show us the way to a noble and effective sacrifice if such is what you preach. Do not spend yourselves in words, but show us how great deeds are done that enthrall and uplift mankind with the vision of noble accomplishment. Do not spend your effort in mean squabbles, in denunciations that inflame the ignorant and lead to deeds of violence, but, if you are wiser than the fathers were, manifest it grandly.

But why should we not be happy if happiness is possible to us even in these sad times? What is there in experience so wonderful as to feel vital in every pore, to rejoice in the exquisite things God has given us, to feel quiveringly the divine beneficence and rejoice in the manifestations of good that lie about on every hand? And has not the happy person, happy in the large, substantive sense, a distinct, exemplary value for those among whom he lives? Suppose a whole community made up of such persons, can one imagine anything more stimulating and delightful to contemplate?

But there are hideous wrongs, you will say, on every side. Let us kill joy and blast happiness until those wrongs are righted. Let us preach a gospel of feverish unrest that shall fill people's souls with hatred and sterility, and then, when all has been accomplished we aim for, let us forcibly bring back happiness and compel it to live with us. The prospect is a dismal one. We have no faith in happiness won on such terms. As well chain up liberty to live in an absolute monarchy, a bloody and oppressive Russia. Happiness is a volatile essence. It makes its own laws and lives in its own chosen domain. Where the conditions are all cut and dried, it generally escapes with a mocking laugh. Our friends are trying to put human nature in a pint pot and shut down the lid. The experiment has been tried over and over again from the beginning of the world, and the experiment has always failed. Men will be happy in their own way, and, if they make grievous mistakes in the pursuit of this illusive thing that is called an inalienable right, they thus gain the rich lessons of experience that are won in no other way.

Nature scorns a dead level. Mediocrity of intellect with the absence of all stimulation of genius is a result we cannot contemplate without horror. Were it possible to imagine a state where the only ideals cherished are those of dull comfort and material ease spread over immense areas, incentives to the higher pleasures of the soul would perish. The improvement of the race lies, in larger measure than we are aware, in a capcity for the enjoyment of noble and inspiring things. Let imagination fail, let genius die, let art, poetry, and philosophy decline, let religion lose its high, mystical meanings through lack of perception in its worshippers, and the race would wither at the top. We have a right to the whole range of pleasures connected with exalted human faculties, and in times of apathy and spiritual deadness the enjoyment of religion is all the more beautiful because of its rarity.—Christian Register.

A WISE MOTHER.

Clara Novello says in her "Reminiscences": "My dear mother was a strict disciplinarian, but also cultivated the hearts of her children. As a specimen: One day a poor woman and her girl entered our garden at Shacklewell, offering matches and begging. Matches then were broad, flat, and pointed with sulphur, made into dozens and looking like fans. As the girl held the parcel, it struck me as if she were fanning herself with it, and this so tickled me I roared with laughter; my mother, entering, told us we were hard-hearted and rude, and I was ordered to go and excuse myself to the girl—a mortification I never forgot—and she added that if money cannot be given, for many reasons, civil and kind words are ever due to the poor.

"Once, in a passion, I hurled several music books out of the second-floor window, and she ordered me to go down and bring up each volume, one at a time. How this mortified me! I felt the whole world looking at me, and that the number of volumes was without end! An admirable punishment both in lengthening out and avoiding undue fatigue to the little culprit. Another time I threw myself on the floor and distinctly remember trying to cry myself into convulsions. My mother lef tme so for a time, but presently came and stood over me, saying very gravely, 'Get up, Clara, and try to control yourself now; and in future, if you do not, you will injure your health permanently; everyone will dislike and try to avoid you, and they will be able to do so, but remember that you will never be able to avoid yourself!' and her words made such an impression on me, though I must have been very little at the time, that I have remembered it all my life."
—Wesleyan Magazine.

For The Children.

IN THE TWILIGHT.

A Queer Adventure Of Phyllis.

"I don't know how I always manage to break my pencil points," said Phyllis, pulling out her knife. "It's such a hinder, and I must finish those sums tonight," she continued, slashing her pencil unmercifully.

Phyllis found cutting a fascination, and when she had sharpened her pencil to her heart's desire she plunged her knife into the old wooden desk.

"Oh! Oh! Ugh!" shrieked something, and then died away into silence, as she pulled the blade out of the desk.

"What a queer noise," said Phyllis, glancing timidly around the room. "It reminds me of that book I read on the haunted castle."

Night was creeping on apace, and the dancing light from the fire caused the shadows on the wall to appear and disappear in a most mysterious way.

Phyllis buried herself in the depths of her chair and tried to persuade herself that she must have been dreaming.

She was swinging her feet to and fro at a terrific rate when "Bang!" went her right foot against the old wooden desk.

"Oh!" came the sound again, but it was not quite so shrill as the first.

"I can't think who it can be," she whispered to herself,

banging her left foot against the other side of the rickety desk.

"Oh! Oh, dear!" came the same sound in something between a groan and a moan, "I'll soon be so cut and bruised that there won't be anything of me left."

"Well, isn't that the funniest thing that ever happened?' said Phyllis, her eyes searching round the room for—for, well she wasn't sure what to expect.

"Oh!" came the tiniest little moan.

"I can't see you, whoever you are; please will you come over to the fire—but if you are big, please come over slowly—for—well, I'm just feeling the least wee bit creepy."

"Dear me," said the same voice a little cheerier, "I'm staring you in the face—and—and you're the most cruel person I ever met."

"I—I never knew I was cruel or unfeeling or anything before," said Phyllis, a little sorowfully, "but I—I can't see who I am talking with. I'll light the gas, I think."

"No, you needn't you know me well enough; my name is Mr. Wooden Desk, or at least I'm the man who lives there."

"Dear me," said Phyllis, "I never knew. Have you always lived here?"

"Always responded Mr. Woden Desk, "but I'm thinking of running away, you are so cruel and heartless."

"I'm—I'm very sorry, indeed," said Phyllis, "but I—I never knew that real people lived in old rickety desks and things. It's—it's what is that word?—astounding, that's what grandpa would say, But—but, please, where are you?"

"I'm underneath on the shelf," replied Mr. Desk. "I'll come on top in a minute. You see, I haven't quite recovered from that kick you gave me!"

"Kick!" said Phyllis in wonderment. "What kick?"

"You're always kicking me," said the voice, complainingly, "and not three minutes ago you plunged a sharp thing into me. I'm—I'm just about exhausted."

"Oh, poor Mr. Desk, I—I didn't—no I didn't really mean to hurt you! How did I know that wooden desks had feelings? But, by the way, you must be very old, for granny used to tell me that this desk used to belong to her, and that she thought the world of it."

LINES WHICH GUIDE BEES.

"Mother, what are those lines on the morning glories for?"

"Those are honey guides," said mother. "Each one of these lines runs into the center of the flower, where the honey is. They are there, so when a bee lights on a flower, it can go right to the honey; and that is what the bees go into the flower for, you know—to get the honey in the center of the flower. Now go out and sit under the morning glory vines, and watch the bees for a little while, and see for yourself."

So Nettie ran out under the vines and sat down, and pretty soon a little brown bee came buzzing up to the flowers and settled down on one of them.

Nettie bounded into the house. "O mother!" she cried, "the bee did follow the line right up from the outside to the middle of the flower, and he got some funny yellow stuff on him, too."

"That was pollen," said mother. "The bees will take that home to feed the babies."

"Well, isn't that queer?" said Nettie, as she ran back out to learn some more about bees.—Olive Plants.

"WHAT WE BELIEVE."

The Scottish Rite Auditorium addresses on "Our Changed Conception of God," "The Changed View of the Bible," and "Christ from the Modern Point of View," have been printed in pamphlet form.

They may be had as follows: One copy, five cents; six for 25 cents; fifteen for 50 cents; thirty-five for $1.00.

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Canon Wilberforce used to say that a Christian's duty is to "admit, submit, commit, and transmit." That is a saying that will bear meditation. The Christian religion demands the theoretic admission of its truth (after weighing its evidences), submission to its spiritual conditions of salvation and its ethical demands (the great slogan of "Islam," which itself means "submission," is surrender to Allah), commission of the believer's interests to the Christ who is able to keep that which is committed to Him "until that day," and transmission of the deposit of original first-century teaching to all succeeding generations. It is a big program; but if it was not, it would not be the plan of Christ.—Zion's Her-

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